A MARIAGE PRAIER, OR Succinct Meditations:

DELIVERED IN A SERMON ON THE PRAIER OF ELEAZER the Seruant of ABRAHAM, *Genes.* 24. 12, 13, 14.

By THOMAS GATAKER B. of D. and Paſtor of Rotherhith.

LONDON,
Printed by *Iohn Hauiland* for *Fulke Clifton* and *Iames Bowler*, 1624.

A MARIAGE PRAIER, OR Sueing Mediations:

BRITISH MUSEUM

By THOMAS GATAKER B. of D.

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TO THE VVORSHIPFVLL HIS LOVING COSENS;

Mr. *Richard Taylor* Esquier, Recorder of *Bedford*, and Mrs. *Elizabeth Taylor* his Wife.

Beloued in Christ; *Not* to cleere scores; (*I neuer looke to doe it; neither wil mine* ability, *nor mine* opportunities *afford it*:) *nor* to free my selfe *in shew by some supposed* requitall; (**he is* not thankfull, *that is* thankfull *onely, because he would be* free;) *nor* to procure engagement *from you*;

* *Qui quòd sit liber, gratus est, haud gratus est. Ex Sen. de benef. l. 4. c. 21.*

(former debts must be diſcharged, ere any ſuch engagement can be procured;) but to make acknowledgement of ſundry kindneſſes, receiued formerly from you both, doe I tender you this mite. A mite I may well terme it, as well for the bulke and bigneſſe, being (as you ſee) but ſmall; as for the matter contained in it, being but a drop or two drawne out of a veſſell of great capacitie, a few heads (to ſpeake of) of the many inſtructions that from ſo large a Scripture might well haue beene deduced; and for the manner of handling, being not large and elaborate, but ſuccinct and ſuperficiall. Nor might I bee long, being confined to a ſhort ſcantling of time, (an houre at moſt,) as at ſuch ſolemnities is vſuall: Nor could my medi-

"Prius debitum ſoluitur, quam meritum acquiritur. Durand. in ſent. l. 2. d. 27. q. 2.

meditations *be* elaborate, *hauing* ſo few ſpare houres *from other* neceſſarie *and* vnauoidable employments, *betweene the time that this* Scripture *was by request assigned me to intreat of, and the time that I was publikely to entreat of it. Yet as it is, I hope, it will* not *proue wholly* vnprofitable *vnto ſuch as are willing and deſirous to make good vſe of* the labours *of* Gods Seruants *in this kinde. With your ſelues, I doubt not, but it will finde* good entertainment, *as well for the* matter, *being parcell of his Word, (though not ſo exquiſitely handled) whoſe* Will *ought to be the** Rule *and* Square *of euery mans* Life; *as alſo for that* ſincere loue & hearty affection *to the* Adminiſter *of it, which ſince my firſt acquaintance with you, as well ioyntly*

It was aſſigned me on the Sabbath at euening, for the Thurſday following; Monday being our Veſtry day, Tueſday our Viſitation day, and Wedneſday the ſolemnity for the Powder-plot deliuery.

* *Ad hanc Legem & Regulam omnia agenda, omnia exigenda ſunt. Senec. de benef. l. 7. c. 2. & epiſt. 20.*

ioyntly as seuerally, I haue had experience of in you both. But it would hold no proportion, *to make* the preface long, *where* the worke *it selfe is* not large. *Commending therefore this* poore pitance *to your wonted* kinde acceptance; *with my* best wishes *to you both, I commit you and all yours to* Gods gracious protection, *and rest,*

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Yours euer to be commanded in him,

THO. GATAKER.

ELEAZERS PRAYER.

GENES. 24. 12, 13, 14.

12. *And he ſaid; O Lord God of my Maſter Abraham, I beſeech thee, ſend me good ſpeed this day, and ſhew kindneſſe vnto my Maſter Abraham.*

13. *Behold, I ſtand here by the Well of water; and the daughters of the men of the Citie come out to draw water.*

14. *Now let it come to paſſe, that the Damſell to whom I ſhall ſay, Let downe thy pitcher, I pray thee, that I may drinke, and ſhe ſhall ſay, Drinke thou, and I will giue thy Camels drinke alſo, let the ſame be ſhe that thou haſt appointed for thy ſeruant Iſaak: and thereby ſhall I know that thou ſheweſt kindneſſe to my Maſter.*

IN this *Chapter* is by the pen of *Moſes* related at large, the *meanes* and the *manner* of the making of a *Match* betweene *Iſaak* and *Rebekka*, a *couple* ſo *bleſſed* in their *choyce*, that our *Church* in her [a] *Liturgie* hath made ſpeciall *choyce* of them as a *precedent* and a *patterne* to *bleſſe* others by.

Match betweene *Iſaak* and *Rebekka*.

a That as *Iſaak* and *Rebekka* liued faithfully together, ſo theſe perſons, &c. Prayer at Mariage.

Meanes 2.
Meanes 1.
Principall.
Abraham.
Obſeruat. 1.
[b] *Verſe* 1, 2.
[c] Deut. 7. 3. *Virginitas non tota tua eſt: ex parte parentum eſt. Altera pars patri, data pars eſt altera matri: Tertia ſola tua eſt.* Catull.
[d] Iudg. 14. 2.
[e] Νυμφεύματων μὲ σὴν ἐμὴν πατὴρ ἐμὸς Μέλευκον ἔξει· κ' ἐκ ἐμὸν κείνῳ τάδε. *Hermione apud Eurip. Androm.*
[f] Ἀλλὰ σοὶ γάμε τῆ μητρὶ διαλέγω. *Clem. Alex. Strom. l. 3.*

Meanes 2.
Leſſe principall:
Eleazer.
[g] *Chap.* 15. 2.
[h] *Verſe* 2.
[i] *Chap.* 15. 3.
Obſeruat. 2.
[k] *Verſe* 7. Ἐπ' ὀνείρου δὲ πιστὸν ἔχων, ἢ θαρρῶν ἐκ τῶ τέλους. *Chryſoſt. tom. 8. Serm.* 15. [l] *Verſe* 2, 3. *De ritu iurandi manu femori ſuppoſita: hoc loco,* & Gen. 47. 9. *Qui vel Circumciſionem ſpectet, vel Iſaacum inde ortum, vel Meſſiam inde oriundū, vel ad mortem patrium, præſertim cum inferiores ſuperioribus ſuis præſtant iuramētum, videantur Hiero. in quæſt. Hebr. Aug. in Gen. quæſt.* 62. & *in Pſal.* 44. *Chryſoſt. in Gen. hom.* 48. *Cyrill. in Ioan. l.* 8. *c.* 56. *Iſidor. Peluſ. epiſt.* 43. *Bern. de temp.* 17. & *Iun. in Gen.* 24.

The *meanes* of making this *match*, are either *principall*, or *leſſe principall*.

The *principall meanes*, [b] *Abraham*, *Iſaaks Father*: For who hath better right than [c] the *Father* to make *a match* for the *Sonne*? Who are fitter ordinarily to be aduiſed with in ſuch caſes than [d] *Parents*? It was a good ſpeech of an *Heathen woman*; [e] *To prouide me an Husband it is my Fathers care; and I referre my ſelfe to him.* And it was a religious anſwer of *a Chriſtian maid*, related by *Clemens* of *Alexandria*, to a wicked *Hereticke* that couertly ſolicited her chaſtitie; [f] *If you minde matter of Mariage, repaire to my Parents; if you meane otherwiſe, you are much miſtaken in me.* They *ſpeed worſt* commonly, that will needs be *their owne caruers* in this kinde.

The *leſſe principall*, *inſtrumentall* and ſubordinate *meanes* is [g] *Eleazer*, an old truſty ſeruant of *Abrahams*, [h] *the ſteward of his houſe*, one well tried (doubt you not) ere he were thus truſted. For marke you what confidence *Abraham* repoſed in him, when he ſendeth him to procure *a wife* for *his ſonne*, who was moſt like to haue beene [i] *his heire*, had he died without iſſue.

And withall obſerue we how *Abraham*, albeit he had good [k] aſſurance of Gods mercie and aſſiſtance in this buſineſſe, and depended principally thereupon; yet he would not neglect meanes, but maketh choyce of ſuch a ſeruant formerly well tried; and not content therewith, moreouer he [l] taketh a

ſolemne

ſolemne *oath* of him, to engage further his truth formerly tried in a new *bond*, [m] the firmeſt that may be betweene *man* and *man*, yea or [n] betweene *God* and *man* either.

[o] Though God muſt be relied on; yet meanes muſt not be neglected. [p] *Truſt God* we muſt; but [q] *tempt* him we may not.

Thus then were the *Meanes*: the *Manner* now followeth of his *Seruants* proceeding in this buſineſſe.

Where *firſt* we haue [r] *his iourney* to the place, where the *Woman* was to be had; together with his ſafe *arriuall* there.

A *good wife* is well *worth the ſeeking* after. A *long iourney taken* for ſuch one is *well vndertaken*. [t] We ſee how farre men trauell to fetch *Pearles* and *Diamonds*; how much more for one that is of [u] more value than either?

Secondly his *courſes* and *carriage* when he was come thither; and that partly [x] in regard of *God*, whom he principally depended vpon; and partly alſo [y] with *Rebekka her friends*, and *herſelfe*.

His carriage in regard of *God* is,

1. By [a] *Prayer* for proſperous ſucceſſe in the buſineſſe he went about; which prayer of his is [a] here related, together with the [b] *iſſue* of it.

2. By [c] *praiſe* and *thankſgiuing* vpon that iſſue of it, and ſome good aſſurance giuen him of ſuch ſucceſſe.

As we are *forward to ſue to God* for what we deſire; ſo muſt we be *mindfull to returne praiſes and thankſgiuings* vnto him whē we haue our deſires fulfilled. And not be like thoſe [d] *nine lepers* whom our

[m] *Hebr.6.16.*
[n] *Ibid.17.18.*
[o] *Pſal.20.7.*
2.Sam.10.12.
[p] *Pſal.44.6,7,8.*
[q] *Deut.6.16.*
Mat.4.7.
Manner of proceeding.
Iourney.
[r] *Verſe 10.*
Arriuall in ſafetie.
[s] *Verſe 11.*
Obſeruat.3.
[t] *Impiger extremas currit mercator ad Indos.Horat.*
[u] *Prou.31.10.*
Carriage in regard of God
[x] *Verſe 12-27.*
Of Rebekka and her friends.
[y] *Verſ.22,23,24, 29.*
In regard of God:by Praier
[a] *Verſ.12,13,14.*
[b] *Verſ.15-21.*
Praiſe and Thankſgiuing.
[c] *Verſe 27.*
Obſeruat.4.
[d] *Luke 17.*

Sauiour Christ cured in the *Gospell*, [c] *importunate to haue, vnquiet till we haue*, and *vnthankfull and forgetfull when we haue* once gotten what we would haue.

But the portion assigned me to intreat of at this present is his *Prayer*.

Wherein we may consider,

The *person prayed* vnto;

And the *prayer* it selfe.

[f] The *person prayed* vnto is here described;

1. By his title, [g] *Iehoua*, the onely true God, and [h] the onely person to be prayed vnto.

2. By the *relation* betweene him and his *Master*; or the right and interest that his Master had in him: *the* [i] *God of my Master Abraham.*

In the *Prayer* it selfe we may consider,

The *manner* of it,

And the *matter*.

For the *manner* of it; it is *submisse* and *lowly*, with all humility made, [k] *I pray*, or *I beseech thee.*

For the *matter* of it, it is

Either *generall*,

Or *speciall*.

In *generall* it is for *good successe*, [l] *Giue me good speed this day.*

And the ground of that his suit, *Gods mercy* and *kindnesse* to his *Master*, not his *Masters worth or merit*: [m] *and shew kindnesse vnto my Master* Abraham.

In *particular*, his * request is for *a speciall signe* to be shewed, whereby it might appeare to him that Gods blessing did accompany him in the businesse he went about.

Where

[c] *Vt accipiant importuni; donec accipiant, inquieti; vbi acceperint, ingrati. Bern. de consider. l. 4.*

Eleazers Praier.

Person praied to.

[f] *Verse 13.*

Iehouah.

[g] *Psal. 83. 18. Iohn 17. 3.*

[h] *Psal. 65. 2.*

Abrahams God.

[i] *Exod. 3. 15. Hebr. 11. 16.*

Praier it selfe

Manner.

Humilitie.

[k] *Verse 13.*

Matter:

Generall.

Good successe.

[l] *Verse 13.*

Ground thereof.

Gods kindnes

[m] *Verse 13.*

Particular.

A speciall Signe thereof.

* *Verse 14, 31.*

Where we haue to consider of,

1. The *signe* it selfe, whereby * of the maidens or mens daughters of the place, (if she were among them) she might be knowne, whom God had appointed to be a wife for his young Master: and that such a signe as might giue testimony of a [n] *kinde nature*, of *a courteous disposition:* [o] *if requesting to drinke of her pitcher, she should make offer also to water his Camels for him.*

Qualitie of the Signe.

* *Vers.* 13.

[n] Τῆς τῆς γένους ἡμερότητος ἀπόδειξιν. *Chrysost. in Genes. homil.* 48.

[o] *Verse* 14.

2. The *end* of his asking and requesting it; [p] that his faith might thereby be confirmed in the assurance of a good issue in this weighty affaire that his Master had now imployed him in, and of Gods goodnesse vnto his Master therein.

End of it.

[p] *Verse* 14.

And thus you haue seene the *Coherence* of my *Text* with the rest of this *Chapter*; the *Summe* and *Substance* of it, and the seuerall *parts* of it: Let vs now proceed to such *points* of *Instruction* as may, fitting the present occasion, be raised out of it.

Where first out of the *cariage* of *Abrahams seruant* obserue we;

Obseruat. 1. *Generall.*

In *generall*, that [q] *Prayer ought to precede and vsher all our actions and affaires.* They must all [r] be *sanctified*, saith the Apostle, *by prayer.* So *Nehemie* before he would make any suit to his Soueraigne, though he had little time for any long prayer, yet, [s] *I prayed*, saith he, *to the God of Heauen; and then spake to the King.* And what he prayed for, he intimateth elsewhere, to wit, [t] that *God would giue him fauour in the Kings sight.* So *Eleazer* here, *a religious seruant* of a [u] right *religious Master*, would attempt nothing in his Masters businesse, till he had commended his ende-

[q] Δεῖ πάσης τῆς πράξεως προηγεῖσθαι τὴν προσευχήν. *Marc. de leg. Spirit.*

[r] 1 *Tim.* 4. 4, 5.

[s] *Nehem.* 2. 4.

[t] *Nehem.* 1. 11.

[u] *Genes.* 18. 19. Τοῦτο γὰρ αὐτὸν ἐξ εὐλαβείας ἀπῆγεν μέγιστον δὲ σημεῖον, ὅτι τοιοῦτον κατεσκεύασε δεσπότην, ὃς καὶ τοιούτου θεράποντος ἐνόμισεν ἀξιόπιστον εἶναι διδάσκαλον. *Chrysost. tom.* 8. *serm.* 15.

endeuours therein to *Gods bleſsing* by *prayer.* Yea herein may *the Sonne of God our Sauiour Chriſt* be a ſingular *example to Gods Seruants:* (None euer more frequent in *prayer* [x] on all occaſions than he:) who would not ſo much as once [y] *breake bread*, or let a morſell of it come within his mouth, before he had lift vp his eyes, his heart and his hands to *God* his *Father*, and craued *a bleſsing* thereupon.

x *Marke* 1. 35. & 6.41,46. & 14.22, 23.32. *Luke* 6.12. & 9.18,28. & 11. 1. & 22.41.44.
y *Luke* 24.30.

Confirmation
Reaſon 1.

Now this ought to be done of vs before we attempt ought: becauſe

1. It is * in Gods power to grant vnto vs, or to withdraw from vs power and abilitie to doe what we intend. [a] *It is he*, ſaith *Moſes*, *that giueth thee power to get wealth.* And [c] *The preparations of the heart*, ſaith [b] *Salomon*, *are of man; but the anſwer of the tongue is of the Lord*: or, as others, [d] *Both the preparations of the heart in man, and the anſwer of the tongue are of the Lord.* Howſoeuer the words be taken, this they plainly imply; that we are [e] not able ſo much as to vtter a word, much leſſe to effect or execute any act, without his leaue. What [f] our Sauiour ſaith in another ſenſe, is true alſo in this ſenſe, [g] *Without him wee can doe nothing.* * *A mans heart may deuiſe his way, but it is the Lord that directeth his paths.*

* Θεὸς ζωτηρ πάντα πεῖ ῥάδια. *Menand.*
a *Deut.*8.18.
b *Prou.*16.1.
c *Ita Vet. Lat. Iun. Mercer. Angl. Vet. Geneu. alij plerique.*
d *Ita Reg. Bibl. Anglic.*
e *Exod.* 4.11, 12. *Iob* 12.20.
f *Iohn* 15.5.
g *Abſque Deo nihil poſſumus.* Οὐδὲν ἡμῖν χωρὶς σωτῆρος ἐστὶ θεός.
* *Prou.*16.9.

2. It is in his hand to giue iſſue and ſucceſſe, or " to denie the ſame to the workes of our hand, and to our endeuours in any kinde. [h] *I preuailed with the King*, ſaith *Nehemie*, *according to the good hand of God that was with me.* [i] Nor can *the houſe bee built*, ſaith the Pſalmiſt, *vnleſſe God bee the Maſter-workman*; nor can *the Citie* be *in ſafety*, vnleſſe *he* be *the*

Reaſon 2.
" *Abſque ope diuina omnis læua auſpicatio eſt. Plin. paneg.*
h *Nehem.*2.8.
i *Pſal.*127.1,2.

chiefe

chiefe Watchman. And [k] *it is in vaine for men to rise early,* and *lie downe late*; and *to toile and moile,* and *take thought and care*; vnlesse hee blesse their endeuours: it is [l] *his blessing that maketh rich*: and there is no thriuing without it.

More specially, if in *all affaires* this course must be taken, then *in* matter of *Mariage*; yea, more specially in it. In [m] *Meat* and *Mariage* the Apostle instanceth in the place before mentioned. And if wee hold it generally requisite before our ordinary meales; much more then when wee intend or goe about matter of *Mariage.*

For 1. *Mariage* is [n] *Gods ordinance.* And wee ought not therefore to lay hand on it without his leaue. *Leaue* wee say *is light*: And wee are wont to stand on it; and thinke much that any man should be fingring ought of ours without asking vs leaue: much more then may God take it euill, that wee should offer to meddle with any ordinance of his, hauing not first craued leaue of him.

2. The *woman* that thou wouldest bee suiter to, is [o] *Gods Daughter.* And if we count it an vnciuill thing to seeke to a mans daughter, without asking his good will; much more is it an irreligious thing for any man to offer to wooe one of *Gods daughters,* without crauing his good liking, who [p] hath better right to, and farre more interest in her, than [q] any earthly *Parent* hath.

3. The *heart* of her thou wouldest sue to, is *in Gods hand.* As [r] *the tongues,* so *the hearts* of all men and women are his. And not [s] *the Kings heart* only, but [t] *the hearts of all* are in his hand, to turne which way

[k] Ibid. 2. Θεοῦ δῶρον ἐστὶν ἐγκλίνειν φρόνημα. Καὶ μὴ δόξητε εἶναι ἐγκλίνειν πόνος. Greg. Naz.

[l] Prou. 10. 22. Θεοῦ δὲ δῶρόν ἐστι πλοῦτος εὐτυχεῖν δὲ χρεών. Æschyl. Theb.

Speciall.

[m] 1 Tim. 4. 3, 4, 5.

Confirmation Reason 1.

[n] 1 Tim 4. 3, 4.

Reason 2.

[o] 2. Cor. 6. 18.

[p] Mat. 23 9. Ephes. 4. 6.

[q] Hebr. 12. 9.

Reason 3.

[r] Contra quam illi Psal. 12. 4.

[s] Prou. 21. 1.

[t] Psal. 33. 15.

way hee will himselfe. [w] *Parents* cannot *command affections*, but [x] God is able to incline them. And it is but [y] a sorry match, where hearts and affections doe not ioyne as well as hands.

4. It is *a businesse* of the *greatest consequence*, and that [a] whereon the maine comfort or discomfort of a mans life doth depend; that which [b] may make *thine house* to bee as *an heauen* or *an hell* here vpon earth; according as Gods blessing shall either bee with it, or be wanting vnto it.

Now this may first then serue for *reprehension*, to reproue many that in these cases neuer look vp vnto God, neuer thinke once on him; as if it nothing concerned to haue his helping hand in them. And it speedeth commonly accordingly. For it is iust with God to denie a blessing when it is not asked. We see how euil earthly *Parents* are wont to take it, when they are not aduised with: which well *God* may much more: *They shall neuer haue my blessing*, say they, *as long as they liue, if they match without my consent*. And where *Gods blessing* is wanting, because it was not asked; no maruell if a crosse, crooked, and cursed course of life ensue betweene man and wife. Take yee the [d] *first letter* of [e] *Gods name*, say the *Rabbines*, out of the [*] *mans name*, and the [f] *last* out of the [g] *womans*; and there remaineth nothing but [h] *Fire*: implying, say they, that there is like to bee nothing but *Fire* and *Tow*, as we say, strife and contention, iealouzies and heart-burning betweene *Man and Wife*, where they come not together *in Gods Name*.

Againe, it may serue for *Admonition*, to informe

vs

[w] *Nescit amor, quo non libet cogi. Tertul. de pudic. Non ut reliqua subiectis, ita amor imperatur. Plin. paneg.*

[x] *Psal. 105.25. & 106.46. Prou. 16.7.*

[y] *Hostis vxor est, vbi inuita ad virum venit. Plaut. Stich. 1.2.*

Reason 4.

[a] Γυνὴ γὰρ ἴσον πῆμα καὶ σωτηρία. *Menand.*

[b] Καὶ γὰρ εἰσκομίζει δαιμόνιον ἤ τοι χρηστὸν, ἢ τἀναντίον. *Theodoret.*

Vse 1.

Reprehension.

[c] *Hoc à reuerendo D. Spaldingo habeo.*

[d] *Iod*

[e] יה *vel* יהוה

[*] איש *vir.*

[f] *He*

[g] אשה *fœmina.*

[h] אש *ignis.*

vs what course to take, when wee goe about busineſſe of this kinde. If thou deſireſt good ſucceſſe, when thou goeſt a wiuing, a wooing, or a wedding; take God along with thee; requeſt his company; craue his aide and aſſiſtance; [i] make him thy [k] *ſpokeſman*; intreat him to wooe for thee, to worke with thee: Seeke by hearty *prayer* to him, whoſe *ordinance* it is, and without whom thou canſt haue no comfort of it, no benefit by it.

i Γυναῖκα ζητῶν ἐπὶ τὸν Θεὸν καταφεύγε. *Chryſoſt. tom. 8. ſerm. 15.*

k Νυμφαγωγόν. *Idem ibid.*

And thus much for his *prayine* in *generall*: now further obſerue we, how hee deſcribeth the *perſon* whom he here prayeth vnto. *O Lord, God of my Maſter Abraham.*

Perſon praied to.

Abrahams God.

Whence we gather *a ſecond point*, that

Obſeruat. 2.

Wee muſt make God our God, if wee deſire to haue ought at the hands of God.

So *Dauid*, [l] *Preſerue mee, O God, &c. My ſoule ſaith, Thou art my God.* And, [m] *O Lord, thou art my God, early will I ſeeke thee.* And, [n] *Heare mee with ſpeed; for thou art my God.* We muſt haue intereſt in him, ere we can expect ought from him.

l Pſal. 16. 1, 2.

m Pſal. 63. 1.

n Pſal. 142. 5.

Meanes 1. Repentance.

Now this is done,

1. By *repentance*. For it is [o] *ſinne* that ſetteth God and vs aſunder: And *repentance* therefore, that muſt bring vs together againe. [p] *Let vs ſift*, ſay they, *and ſearch our waies, that wee may returne againe to God*: And then, [q] *Let vs lift vp our hands with our hearts vnto God that dwelleth in heauen.*

o *Eſay* 59. 2.

p *Lament.* 3. 40.

q *Ibid.* 41.

2. By *Faith*. For it it is *Faith* that [r] *ſingleth out God*, and maketh him, as *Thomas* ſpeaketh, [ſ] *my Lord and my God*: as if he were no bodies *God* but his. [t] *I truſt in thee*, ſaith *Dauid*: and, *My ſoule ſaith, Thou*

r Ἡ πίστις ἰδιοποιεῖται τὸν Θεόν *Chryſoſt. in 1 Cor. hom. 16.* *Fides Deum individuat.*

Meanes 2. Faith:

ſ *Iohn* 20. 28.

t Pſal. 16. 1, 2. & 57. 1.

art my God. But, [u] *how can they call on him, on whom they trust not?* or what assurance can they haue to obtaine ought at his hands?

[u] Rom. 10. 14.

Meanes 3. *Obedience.*

3. By *Obedience.* For *God* cannot be *our God*, vnlesse *we* be *his people*; nor are we *his people*, vnlesse *we obey him* and be ruled by him. [x] *I will put my spirit in you*, saith God, *and make you walke in my statutes, and obserue my constitutions*; *And then you shall be my people, and I will be your God.* But what fauour can an *outlaw*, or *lawlesse person* expect from his *Prince?*

[x] Ezech. 36. 27, 28.

[y] *He that turneth away his eare from hearing Gods Law, his verie prayer*, saith *Solomon*, *shall be abominable.* No hope is there, that their praiers should haue *audience* with *God*, that refuse to yeeld *obedience* to *Gods will* and *word.*

[y] Prou. 28. 9.

Vse. *Information.*

Where learne we what course we are to take, if we desire to preuaile in praier with God:

Duty 1.

1. As *Eliphaz* aduiseth *Iob*, [a] *Make thy peace with him, if thou wouldest haue any good from him.* Humble thy selfe in the sight of God; and repent thee of thy sinnes, that they may not lie as a blocke in thy way to hinder Gods good liking, and his blessing vpon the businesse. If there be iarre between thee and one whose daughter thou desirest, thou wilt vse meanes to remoue that first, if thou beest wise, ere thou come to aske *his daughter* of him. For who will bestow his daughter on one that is at enmitie with him? Nor canst thou hope that *God* will bestow *a daughter* vpon thee as long as there is enmitie betweene him and thee; vnlesse it be (as [b] *Saul* is said to haue giuen *Micol* to *Dauid*, (and as [c] the *Psalmist* saith of some men, that their table is to them) to make her to be a snare to thee.

[a] Iob 22. 21.

[b] 1 Sam. 18. 21.

[c] Psal. 69. 22.

2. Be

2. Be directed by God, as in other things, so in this very particular. Take [f] his *Word* for *Card* and *Compasse* to shape thy course by. [g] *Euery Ordinance of God; and Mariage* among the rest, *is sanctified*, saith the Apostle, *by the Word of God and by Praier*. The *Word* and *Praier* must goe together. And such courses onely must be taken as the *Word* directeth vs vnto and alloweth. [h] Nor is there any hope of hauing Gods blessing, though we aske it neuer so instantly, if we refuse to follow his direction.

Duty 2.

[f] *Psalm.* 119. 24.

[g] 1 *Tim.* 4. 3, 4, 5.

[h] *Psal.* 66. 18.

And thus much for the *description* of the *person praied* vnto. There followeth the *Manner* of his *Praier*.

Manner of his Praier: in all Humility.

[i] *Philem.* 9. 10.

And his suit, if you marke it, is commenced in verie *submisse* and *lowly manner*.

[k] *Molestum verbum est, & onerosum, & demisso vultu dicendum, Rogo. Sen. de benef. l.* 2. *c.* 2.

For first, he craueth; *I beseech thee*, as [i] *Paul* pleading for *Onesimus*: [k] *A burthensome word*, saith the heathen man; *such a one as commeth very hardly from most men; it maketh one stoope to bring it out*. And men therefore of high and lofty spirits count it [l] *deare bought* that is *purchased by Praier*: they had [m] *rather pay*, they say, *than pray*.

Clause 1.

[l] *Precibus emptum carum. Non levi mercede emi quæ precatur; aut parvum pretium accipit, qui rogatur. Apul. flo. id.* 1.

2. It is no matter of *merit*, but *mercie and kindnesse* that he craueth. He pleadeth not as [n] the *Iewes* did sometime for the *Centurion* to our *Sauiour*, or as some *Popish merit-monger*, it may be, would haue done, that *his master Abraham was one that had deserued this, or a greater matter than that came to, at Gods hand*. [o] *He had forsaken his fathers house and friends, and kindred, and acquaintance, to follow him vp and downe, whithersoeuer he would haue him*: [p] *He had thought nothing too deare, either to leaue for his*

Clause 2.

[m] *Emere malo quàm rogare. Cic. in Verr.* 4. *Utensilia omnia emere potius velis quam rogare. Apul. ubi sup.*

[n] *Luk.* 7. 4. *Dignus est cui hoc præstes.*

[o] *Genes.* 12. 1, 4. *Hebr.* 11. 8.

[p] *Genes.* 22. 2, 12, 16.

ſake, or to beſtow vpon him; no not Iſaak himſelfe, his onely ſonne, [q] *whom in purpoſe and reſolution he had euen ſlaine and ſacrificed vnto him with his owne hands, &c.* And indeed whoſe *merits* might haue beene pleaded better than his Maſter *Abrahams* might? But here is no ſuch matter; it is not *merit* or *deſert*, but *mercy* and *kindnes* only that in his maſters behalfe *Eleazer* here requeſteth at Gods hand. [r] *That we may not ſurmiſe*, ſaith *Chryſoſtome*, *that he demandeth it as a debt; Shew mercy*, ſaith he, *though we had done ten thouſand good deeds, yet it is of grace and mercy, not of debt or deſert that we aske this.*

Whence obſerue we *two Rules* to be obſerued euer in *Praier*.

The former is that of *Bernards*, that [s] when we come to aske ought of God, we preſume not to atchieue it for any *merit* of our owne, but make account to obtain it of *Gods mercie* alone. Hence ſo oft, [t] *for thy Mercy*, and [u] *for thy Name ſake*, in the *Pſalms*.

The latter is that of *Auguſtines*, (which followeth alſo vpon the former) [x] that we come to *Gods Mercy-gate*, as *beggers* are wont to doe to *our doores*; in all humble and lowly manner. We thinke much, we ſay, *to pray and pay too*; or to intreat much for our owne; to cap it, and knee it, when we come to demand a due debt: but [y] it is farre otherwiſe with vs, when we come to craue a kindneſſe, or when we come to aske an almes. [z] *A begger*, ſaith one, *had not*

[q] Geneſ. 22. 9, 10. Heb. 11. 17.

[r] Ἵνα μὴ νομίσητε ὅτι ὡς χρέος ἀπαιτεῖ, καὶ ποιησον ἔλεος. καὶ μύρια ὧν μόνον, φησι, καὶ πανδοκεύσας, ἀξιοῖ μόνον χαρίσασθαι, καὶ ἀπὸ φιλανθρωπίας τοῦτο λαβεῖν, οὐκ ἐξ ὀφειλῆς πρὸς καὶ χρέος. Chryſoſt. hom. 8. ſer. 15.

Obſeruat. 3.

Rules 2.

Rule 1.

[s] *Qui petit, primò debet attendere, uti pro ſuis meritis nihil acceptur⁹ ſe putet, ſed de Dei miſericordia tantum, quicquid rogaverit, impetraturum. Ber. in ſentent.*

Rule 2.

[t] *Pſal. 6. 4. & 25. 7. & 31. 16. Propter miſericordiam tuam, non propter iuſtitiam meam. Aug. in Pſal. 6. & Ruffin. in Pſal. 30.*

[u] *Pſal. 25. 11. & 31. 3.*

Propter nomen tuum, non propter meritum meum. Aug. in Pſal. 30. Ruff. in Pſal. 24. Hugo in Pſal. 42. Bern. de 11. verſ. 22. [x] *Mendici Dei ſumus: & quod petitur à nobis, à Deo nos petimus. Aug. de verb. Dom. 5.* Πτωχεῖ γὰρ πάντες. *Greg. Naz. pro pauper.* [y] *Audi vocem petentium: nemo non deditum & devotum ſe profitetur; aut ſi quod aliud humilius verbum, quo ſe oppigneraret, invenit. Sen. de ben. l. 3. c. 5.* [z] Οὐ γὰρ ἀναίμονα χρὴ εἶναι πτωχοῦ ἀοιδόν. *Homer Odyſſ.*

need

need be bashfull: but, *A begger*, say I, *must not be bold.*

Now (to let passe here the point of *Popish Merit*, that hence might bee controlled, and which I may haue occasion on the like ground to deale with elsewhere) *Vse* 1. *Popish merit refuted.*

This may admonish vs what course wee are to take, if wee desire to preuaile with God in our prayers. *Vse* 2. *Admonition.*

It is not enough for vs that wee haue made God our God, but wee must repaire in that manner that wee ought, vnto God. For the want of due regard herein, maketh the *prayers* euen of *Gods seruants and children* oft times to returne empty: as [n] the vndue manner of the repairing euen of such to *Gods board*, maketh those holy things vnfruitfull and vneffectuall vnto them.

[n] 1 Cor. 11. 27, 29. *Etiam dignus indigne accipit. Primas.*

If we desire then *to preuaile in our praiers* with God; *Duties* 2.

First, [o] wee must in all *humilitie* approach vnto his presence. For there is no *prayer*, but the prayer of *an humbled heart*, that is acceptable vnto him: No *petition* that may be offered vnto his *hand*, but on the knee of the soule and spirit at least, bended before him. *Princes* loue to reade *bashfulnesse* in the faces of those that come to make suit for ought to them. But *bold* and saucy *beggers* wee can none of vs abide. It is the next way to haue our *petitions* throwne againe in our faces, and *a curse* in stead of *a blessing* returned on our heads, and on those our affaires that wee desire a blessing vpon, when wee doe saucily and malapertly present our selues in Gods presence, or without due regard of that incomparable Maiestie, that in prayer wee approach. *Dutie* 1.

[o] *Eccles.* 5. 1, 2, 3. 4, 5.

Dutie 2.

Secondly, wee muſt ſtrip our ſelues of all conceit of *worth* and *deſert*. Wee can neuer elſe repaire to God in ſuch ſubmiſſe manner. In this very particular, ſo long as thou nouriſheſt thoſe hautie conceits in thy minde, *I am well worthy, I hope, of ſuch an one: and I deſerue one much better than ſhe is*: Thou wilt neuer ſeeke ſubmiſſely to God for ſucceſſe in thy ſuit: * thou wilt neuer be thankfull to him for his mercy therein, ſo long as thou thinkeſt that thou haſt no more than thou waſt worthy of. Rather let maried perſons, or thoſe that are like ſo to be linked, thinke either of other, eſpecially where any good parts appeare; *I am not worthy of ſo good a Husband; I am vnworthy of ſo well conditioned a wife.* And indeed it were *a ſorry wife*, that were not good enough or too good euen for the beſt of vs, if God ſhould regard our euill deſerts. If God ſhould deale with thee as thou deſerueſt, he might ioyne to thee, I ſay not, ſome ſcoffing [p] *Micol*, or ſome wicked [q] *Ieſabel*, but ſome [r] *curſed fiend*, ſome *deuill incarnate*, that ſhould giue thee, not thy Purgatorie, but thine hell here.

* *Nemo dgne gratias agit, qui diuinæ gratiæ magnitudinem non attendit. Gregor. moral.*

p 2 *Sam.* 6.
q 3 *King.* 21.
r Δεινότατον κακόν. *Theodoret.*

Matter of his Praier.

But from the *manner* of his *Praying*, paſſe we to the *matter* of his *Praier*.

A ſigne asked.

He requireth a *ſigne*, whereby he may be certified and aſſured, that God would giue him good ſucceſſe in his ſuit.

s *Ioſeph. antiq. Iud. lib. 1. cap. 16. Sed hoc literæ non confirmat. Lyra & Martyr in Gen. c. 24.*

I paſſe by [s] *Ioſephus* his conceit here, that *Abraham* and *Eleazer* had pitched before vpon *Rebekka*, and that *Eleazer* deſired onely to be informed which of them ſhe was.

t Οὐδὲν ἔτιεσν παιδάριον ἐπιζητεῖ, ἀλλ' ἀπὸ τῆς γνώμης τὴν φιλοξενίαν χαριζόμενον τῇ κόρῃ. *Chryſ. in Gen. hom.* 48.

As alſo that of ſome others, [t] who ſuppoſe that there

there was no *signe* at all here set, but a request onely that the party that was to be his Master *Isaaks* wife, might be such a one as were of a kinde and courteous behauiour.

Certaine it is, that his suit was for *a signe*: and it is much of the same nature with that that [u] *Ionathan* set himselfe, when he had a mind to be dealing with the souldiers of the *Philistime garrison*: nor much vnlike the request that [x] *Gedeon* made to God in the like case, when he called him to conduct his people against the *Midianites* their enemies, whom he promised to deliuer vp into his hands.

But the *Questions* that may be moued about it, are *two*;

The former, Whether it were then *warrantable* in him;

And the latter, Whether it be now *imitable* of vs.

To both which I answer briefly;

1. It is not improbable, that [a] *Gods Spirit* herein did in speciall manner direct him, as it did [b] *Gedeon* also and [c] *Ionathan*; and so made that lawfull, as hauing speciall warrant, both to him and to them, that had otherwise beene vnlawfull.

2. Though it were *warrantable* in them, yet is it not *imitable* of vs. [d] Many such things were vsuall in those times that now are not: And [e] *extraordinarie examples* are *no rules or precedents* to vs. It is * the *ordinarie rule*, that we must walke by.

We must therefore first be informed that such [f] *examples* as these are, will not warrant or beare vs out in the like. As for example, if a man (as I haue heard reported of one, who would needs thence conclude

Obseruat. 4.

u 1 *Sam.* 14. 6, 7, 8. *Omen: genus diuinandi non vetitum. Pet. Martyr.*

x *Iudg.* 6. 36, 37, 39.

Questions 2.

Question 1.

Question 2.

a *Non superstitiosa diuinatione, sed diuino instinctu motus est. Iun. Serui petitio Spiritus Dei suggestio. Zwingl.*

b *Prophetico spiritu dixit, quod diuinitus intellexit. Vatabl. & Martyr.*

c *Iudg.* 6. 36, 37, 39.

Answer 1.

d *Hebr.* 1. 1. *Psal.* 89. 19. & 74. 9.

e *Priuilegia singulorum, communem legem non faciunt. Hieron. in Ion.* 1. & *Beda in Act.* 1.

Answer 2.

* *Regulis nobis vtendum. Lauat. in Iosh.* 7.

Vse 1.

Information.

f *Admiranda, non imitanda. Mart. in* 1 *Sam.* 14. *Peculiaria, nec in exemplum trahenda. Lauat. in Iosh.* 7.

conclude that such an one was assigned him of God) should set this for a signe to himselfe, that if such a woman whom he had cast his rouing eye and affection on, hauing neuer seene her before, being demanded of him in the *Sermon* time, where the Ministers text was, should not tell it him onely, but offer him her booke also to make vse of, she should be the woman that was to be his wife: Or as [g] *Martin Bucer* reporteth of a certaine *Noble mans sonne*, a young man, that affecting one party himselfe, and hauing another motioned to him by his friends, after solemne praier conceiued, that God would thereby discouer his pleasure, should cast *Lots* betweene them, whether of the two he should make choice of. Such *irregular courses*, I say, will not beare water: nor doe these *examples*, being *not ordinarie*, warrant any such thing. We may not presume to do as they did, vnlesse we haue such speciall warrant and direction as they had: which it is certaine that ordinarily we haue not.

[g] *Mart. Bucer in oper. Anglic. disput. cum Iungo.*

Vse 2.

And yet some signes we may haue, though wee cannot haue such: And would we know what these are? [h] *It is the best signe of victorie*, saith one, *to fight in a good cause*, yea, euen [i] *to die in a good quarrell*: So here *the best signe of hopefull successe*, is to be gouerned by God; to take aduice of his word, to goe about, & to goe through with busines of this nature in his feare, in holy wisdome and good discretion. For [k] if we be not wanting in this kinde to our selues, sure we may be, that God will not be wanting to vs. As on the other side it is [l] *a bad signe*, and an *euill presage*, when affaires of this kinde are either gone about by

[h] Εἷς οἰωνὸς ἄριστος ἀμύνεσθαι περὶ πάτρης. *Hector Homer. Il. 12.*

[i] *Dulce etenim & decorum est pro patria mori, Horat.*

[k] *Facienti quod in se est, Deus non deerit. Io. Nider. in consol. timor. conscient.*

[l] *Principiis omen inesse solet.* Ἀρχῆς κακῆς τέλος κακὸν πίλλεται. *Eurip. Æol. Raro principij est exitus bonus mali. Reg. Iur. ubi male posuimus principia, sic cætera sequentur. Cic. ad Attic. l. 10. ep. 20.*

by indirect courses, or begunne with abuse, with excesse, with immodesty, with scurrility, and ribaldry, as if men stroue to banish and bolt out *Gods blessing*.

But proceed we to the *Signe* it selfe; which though it be not now imitable of vs, yet may we learne some things out of it, that may be of vse to vs. *The signe it selfe.*

[m] *I stand by the Well*, saith he: *and the mens daughters of the Citie come hither to draw water*. It may seem to some that *Eleazer* had here fouly ouershot himselfe. His Master *Abraham*, as [n] he also hereafter telleth them, was [o] a man of exceeding *great wealth*; [p] *Thou art* [q] *a mightie Prince among vs*, say the *Ephronites* to him. He was able [r] to *arme* and make out aboue 300. *men* out of *his owne house*. And his sonne *Isaak* was to be *heire* of the most part of his estate. Now for such a mans seruant, hauing taken a long iourney [s] out of the land of *Canaan* [t] into *Mesopotamia* to make a match for *his onely Sonne*, to seeke *a wife* for him among a sorry company of *Water-bearers*, among *wenches* that carried the *water-tankard*, may perchance seeme a foule ouersight.

[m] *Vers.* 13.
[n] *Vers.* 35.
[o] *Genes.* 13. 2.
[p] *Gen.* 23. 6.
[q] *Princeps Dei. vt Montes Dei. Psal.* 36. 6. *Sic* Διὸς μεγαλωσ ἀπὸ τοῦ μεγάλου. *Theocrit. ad Arat. diosem.* 83.
[r] *Gen.* 14. 14.
[s] *Vers.* 36.
[t] *Vers.* 3.
[u] *Vers.* 10.

But we must know that the times were not then so full of state as now they are: euen the best mens daughters vsed to fetch and draw water in those dayes. *The mens Daughters*, saith he, *of the Citie*, without exception of any. *Bethuel*, *Rebekkaes* father was, no doubt, a man of good wealth: And so was her brother *Laban* too, *Iacob* could not else haue gathered so much wealth wel vnder him. And yet [y] how he

[x] *Vers.* 13.
[y] *Genes.* 29. 6, 9.

found *Rachel* employed, when he came at first to his vnckle *Labans*, it is well knowne. And the *Priest* or *Prince* of *Midian* (for* the word will well beare either) *his daughters* did [a] *Moses* meet with comming to draw water to water their fathers sheepe with, when hee fled into those parts. Nor was it accounted any vnbeseeming imployment for them.

* כהן

[a] Exod. 2.15,16, 17.

Obserue. 5.

So that, that then that we may obserue hence, is this; that

Housewifely offices are no disgrace to any woman.

It is *a grace* and *a credit* rather for a woman to be such. Among those that were thus employed, not as [a] the *Beniamites* among those that came out *piping* and *dancing*, did *Eleazer* make account to finde *a fit match for his young Master. And you know what direction *Solomons mother* giueth him in this kinde. She commendeth such an one to him, [b] as should not scorne to handle her *needle*, or to finger the *spindle*; and to make *apparell* as well for her husbands and her childrens wearing, as for her owne. Yea I shal tel you a strange story, & that in our times may seeme incredible. The *Roman Empire* was the greatest that euer was in the world; and in *Augustus* his time, about our Sauiours birth, it was at the greatest. And yet [c] *Augustus* the greatest *Monarke* that euer was in the world, (a graue writer and one of good credit reporteth it) did ordinarily weare no other *apparell* than was *made in his owne house by his wife, his sister, his daughter, and his neeces among them.* It is no shame or staine therefore for a woman to be house-

[a] Iudg. 21. 21, 23.

* Πολλαὶ γὰρ πολλάκις τὴν ὑδροφορίαν ἐποίησαν τῶν ὁλκήθρων ἔχουσαι ἀφορμήν. ἀλλὰ καὶ ἐγὼ ἐν οἴκοις λαμπροῖς καθήμενος, πάντων εἰσὶ χείρες καὶ φιλόπονοι. Chrysost. tom. 8. ser. 15.

[b] Prou. 31.

[c] *Veste non temerè alia quam domestica ab uxore & sorore & filia neptibusque confecta:* Sueton. Aug. c. 73.

housewifely, be she neuer so well borne, be she neuer so wealthy.

For it is the *womans trade* so to be: it is the *end* of her *creation*; it is that that she was made for. She was made for man, and giuen to man, not to be [d] *a play-fellow*, or [e] *a bed-fellow*, or [f] *a table-mate*, onely with him, (and yet to be all these too,) but to be [g] *a yoake-fellow*, *a worke-fellow*, *a fellow-labourer* with him, to be [h] *an assistant* and *an helper* vnto him, in the managing of such [i] *domesticall and houshold affaires*.

That which may serue to admonish,

As *Parents* how to train vp their children, whom they purpose one day to make *wiues*, not in *idlenesse* and *wantonnesse*; as [k] the one indeed breedeth the other: *Of idlenesse*, we say commonly, *there commeth no goodnesse*: and [l] *by being idle and doing nothing*, saith he, *they will learne to doe ill*: but in *housewifery*, industry and honest employments, (as *Rebekka*, *Rachel*, and others such were) whereby they may be *helps* afterward to those that shall haue them.

So those that seeke *wiues*, where to seeke them, and how to choose them. Art thou to make thy choice of a *wife*? Choose thee *an housewife*. It is no shame for thee, though thou beest wealthy, to seeke her at the *wash-boule*. It is no discredit for her to be found there, as [m] *Vlysses* found *Nausicaa*, though a great kings daughter, *washing her owne linnen* with her maids *at the Sea side*. Seeke her at the *needle*, at the *wheele*, at the *spindle*. It is no disgrace for any to be found and taken at such employments. *Spinster*, they say, is a terme giuen the greatest women in our

Reason.

d Genes. 26. 8. Prou. 5. 18, 19.
e Genes. 29. 23. Deut. 13. 6. Mica. 7. 5.
f 2 Sam. 12. 3.
g Phil. 4. 3.
h Gen. 2. 18.
i 1 Tim. 5. 14.

Vse 1.

k Ezech. 16. 49. *Quærunt Ægisthus quare sit falsus, adulter? Impromptu causa est, desidiosus erat.* Ouid. remed.
l *Nihil agendo male agere discitur.* Catonis oraculum, quo nihil verius. Colum. de re rust. l. 11. c. 1. Ἐκ δὲ ἀργίας κακία. Chrysost. tom. 6. ser. 90.

Vse 2.

m Homer. Odyss. ζ.

Law. Consider for what end thou seekest a wife, if thou seekest her as thou shouldest. And remember that though thy *medding day* be a *play day*; yet that must not last alwayes. You must make account to spend many *worke-dayes* together: and that [n] *play-dayes* are, or ought to be *the least part of mans life.*

Lastly, marke we what *manner of signe Abrahams seruant* here setteth himselfe to haue her knowne by that was to be *a wife* for his *young Master*. It is * such *a signe* as should sauour of *a kinde and courteous disposition*, and might discouer the woman desired for *a wife* to be such.

Whence obserue we, that

A kinde and a courteous disposition is a thing much to be respected in the choyce of a wife. [o] *A meeke and a quiet spirit, in a woman* especially, *is a thing*, saith *Saint Peter*, *much set by in Gods sight.* And the one commonly followeth and accompanieth the other.

And indeed [p] what comfortable conuersation or cohabitation can there be with one otherwise affected, with one of a crooked and a crabbed cariage?

Who would willingly haue such *seruants?* or who other than such as are of *a kinde and courteous disposition?* It is one of the first things that we are wont to enquire of in *seruants* that are offered vs, if we haue *children* especially, whether they be of a good nature or no. And yet those, if we finde euill natured or euill nurtured, we may turne away, vpon some short warning at pleasure. But there is no turning off of a wife againe.

Where commeth iustly to be censured the fond-

neſſe

n Τῷ γελοίῳ καὶ διαπαιγὰλ, πρεσιμώρως δεῖ χρῆσθαι. *Dion. in Chrys.* Ἡ δὲ ἀνάπαυσις τῶν πόνων ἄρτυμά ἐστιν. *Plut. Pædag.* Παιδιὰ πάντων ἥδυσμα. *Idem Lycurg. Neque enim ad ludum & jocum nati videmur, sed ad res serias. Cic. offic. l. 1.*

What manner of signe.

o Ὅσα σωφρίαν οἰκείτω, οὗ τίθησι σωμάτων, σωμάτων ἀρετῆς μέγιστον ἡ ἀνεμπροσθήτητον. *Chr. tom. 8. ser. 15. Benigni animi liberalisque indicium. Oleast. Zwing. Marlor.*

Obseruat. 6.

o 1 Pet. 3.

Reason 1.

p Prou. 19. 13. & 21. 9, 19. & 25. 24.

Reason 2.

Δεσποτῶν γὰρ ἀφαλέστατος ὁ γάμος. *Plut. pædag.* Τὸν δοῦλον ἔξεστιν ἀποδύναι. Τὴν γυναῖκα δ' οὐκ ἔνι. *Chrysost. tom. 8. ser. 15.*

Vse 1. Reprehension.

neſſe of ſome, that haue no regard at all hereunto in their choyce. If there be but a fat portion, or a faire outſide, that is all they looke to, the diſpoſition of the party is ſcarce once enquired after. And ſo by this meanes, to pleaſe either their laſciuious affection, or their couetous minde, they marry themſelues oft to ſuch a continuall heart-ſore, as neither the fat portion, nor the faire outſide is able to giue them eaſe of. For if it be [r] neither curious pictures, nor coin that can giue a man eaſe of his pain in an extreme fit of a burning Feuer; little ioy can he haue of either, ſo long as that laſteth: Then little ioy ſure can a man haue of either of thoſe with ſuch a wife, as we are wont to ſay commonly of, that *a man were better to be married to a quartane ague than to her*. He might haue *two good dayes* for *one bad* with the one; [t] he is neuer like to haue any *one good day* with the other.

[r] *Non domus & fundus, non aeris acervus & auri Ægroto domini deduxit corpore febres. Non animo curas.* Horat.

[t] Οὐ γὰρ κατ' εὐφροσύνην ἡμέρην διεργάζεται, ὅστις τοιαύτην οὐν γυναικὶ πάλλεται. Simonid.

Againe, *Parents* may take notice hence what to teach their *children*; and *women* and *maidens*, either maried or to be maried, what to learne; not *coineſſe* and *ſtatelineſſe*, but *courteſie* and *kindneſſe*: Yea all *married perſons* what to labour for, that they may enioy either other, and haue comfort either of other, to maintaine and nouriſh all *kinde and courteous cariage and behauiour* one towards another. For what the Apoſtle requireth of all *Chriſtians* in generall, is in more ſpeciall manner of them required; [u] *Let all bitterneſſe, and wrath, and anger, and clamour, and euill language be put far from you, and much more, all malice. And be ye kinde, and courteous, and tender-hearted one to another.* [*] The *Heathen*, when

Vſe 2. Admonition.

[u] *Epheſ.* 4. 31, 34.

[*] Τὴν χολὴν ἐξελόντες ἐρρίψαμεν. *Plut. præc. coniug.*

they sacrificed at their *mariage-feasts*, vsed to cast the *gall* of the beast sacrificed out at doores: thereby intimating, which the [y] Holy Ghost also approueth, that all *gall and bitternesse betweene man and wife* ought to be *banished*. In a word, as the Apostle in another case aduiseth, [z] *Let all things be done in loue and in peace*: and [a] *the God of loue and peace shall be* and abide *with you*, to blesse his ordinance to you, and to make your houses by his presence euen an *Heauen vpon Earth*.

[y] Col. 18.

[z] 1 Cor. 16. 14.

[a] 2 Cor. 13. 11.

FINIS.

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